

Unit 8a: Islamic Texts--Societal Implications

Objectives

At the end of this unit, you will

Be aware of the following

- "Reminders" as spurs to Muslim ethical behavior
- Great themes of Muslim ethics
- Necessity of obedience within Islam
- Creation as motive for environmental concern
- "In Sha Allah" applied to Islamic motivation
- Perspectives on Jihad, violence and religion
- Variety of Islamic groups, current trends, and revival of Muslim practice within the Russian Federation
- Tolerance applied to Islamic practice within the Russian Federation
- Impact of Islamic fundamentalism in the Central Asian region and Russian application of label to Islam practice
- Particularities of Chechen Islamic practice and close ties with Sufi thought
- Themes of current Chechen revolt

Identify

- Hadith, Sharia
- "Nominal," adat
- Umma and Dar al-Islam
- Usury, Sura
- Divine Decree, "reminders"
- Paradise, imam
- Lesser and Greater Jihad
- Martyrs, mullah, medresse

- Religious terrorism
- Verses of the Sword
- Chechnya, Grozny
- Sunni, Shia, Sufi
- Hanafite, ulema
- Sheikh Mansur, Imam Shamil

Realize

- Muslim ethical view encompasses all of life
- Value of practice over belief within Islam
- Nominal, "in name only," religious practitioners
- Positive benefits of Islam applied to society
- Value of peace, mercy, compassion, and family within Muslim ethics
- Importance of martyrdom in battle as Islamic motivational tool
- Widespread influence of violence within religion
- Strong sense of personal identity embraced by Muslims in Islamic societies
- Muslim organizational pattern in the former Soviet Union
- Multidimensional nature of Islamic practice in the New Independent States
- History of the Chechen/Russian conflict

Unit 8a: Major Islamic Texts-- Societal Implications

"...care must be taken in speaking of the Soviet Muslims as though they formed a distinct, homogeneous group: they do not. The Muslim population in the Soviet union is certainly large, but unlike Muslim populations in most other countries, it cannot be said to have a corporate identity. It is formed of a great number of separate elements that have no direct links to one another."

--Sharin Akiner, Islamic Peoples of the Soviet Union, p. 4

1. Introduction Broad themes included in this unit apply to Muslim practice throughout the world. Russian Federation schools of Islamic thought may be more relaxed in interpretation (See especially Unit 3b, Non-Russian Orthodox Religious History). The following points address foundational ethical and motivational concepts in Islam.

a. Practice over belief Islam values practice over belief. Of the Five Pillars, four concern practice--intentions, acts, deeds, endeavors--which adherents must fulfill. Living correctly takes precedence over creeds and doctrines.

b. Internal motivation
Intention is critical to practice. What is the underlying motive in reciting daily prayers? To what aim is the hajj made? For what purpose is the fast of Ramadan kept? In reciting the Qur'an, what does the reader intend to learn, heed, find?



c. Nominal/devout dichotomy Like claimants of most religions, there are nominal and devout Muslims. The 8 Sep 96 *New York Times Magazine* described Ines, Nedim, and Emir, three people in their early 20's who live in Sarajevo, Bosnia and Herzegovina. Theirs is a nominal faith. Though Croat Catholic or Muslim, none experience smoking, drinking or dating restrictions. Sunday church or prayer five times per day receives little emphasis in their day-to-day lives. (See "Bosnia's Last Best Hope," by Scott Anderson, p. 49.)

d. Soviet particularities



(1) Tolerance Islam in the former Soviet Union is broadly tolerant regarding personal practices of the faith. Under Communist rule, people did the best they could under the circumstances of oppression and surveillance. People who did not or could not observe "the rules" of Muslims in other parts of the world nonetheless considered themselves practitioners of the Islamic faith.

(2) Chechnya In Chechnya under Soviet rule, it was not considered heretical to deny membership in the local Muslim assembly if interrogated by Communists. During military service, eating pork and drinking vodka were permissible, if there was no other choice. "God does not expect us to commit suicide for no good reason" was an expression of this tolerant approach (See Anatol Lieven, Chechnya, Tombstone of Russian Power, p. 368).

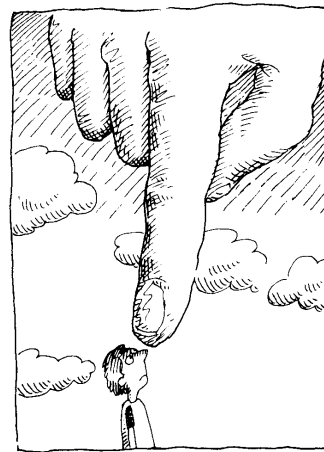
(3) Religion of the possible Sharin Akiner, in his book Islamic Peoples of the Soviet Union (1983), takes care to ensure understanding of the "essential reasonableness of Islam."

It is not a strait-jacket of rules. Rather, being a religion of the possible, it presents an ideal to be attained. Great allowances are then tolerated in the implementation of these ideals.

Under Communism, a mosque, presence of an imam, and possibility of making pilgrimage to Mecca were desirable for Russian adherents of Islam. If unavailable, or impossible to achieve, the faithful sought religious expression through other, less visible, means.

(4) Identity The only way a Muslim can cut him or herself off from the faith is to explicitly, consciously, and voluntarily reject Islam. Practically every member of an Islamic society, no matter how loose the association and practice, is thus a Muslim.

e. Reminders The emphasis on repeating phrases of the Qur'an or names of God serve as reminders to call the faithful back to original, foundational belief. Humankind is so hostile, inattentive, and negligent that it needs reminders to practice the faith correctly.



The faithful follow both personal and collective requirements. Puberty usually becomes the binding age for observance. Suras 16:151-153; 17; and 25:63-76 give broad summations of Islamic moral values.

2. Great Themes of Islamic Ethics

The following great topics address Islamic ethics and internal motivation.

a. Umma (OOM-muh, peoplehood) and **Dar al-Islam** (DAHR-ul-is-lam, abode of Islam)

Individuals belong in community. The positive benefits of those who embrace Islam--social justice, solidarity and purpose, political stability--are enjoyed by all in areas guided by Islamic law.

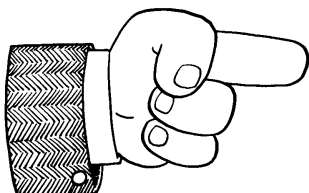


b. Peace *"O mankind!...we made you into nations and tribes that you may know and cooperate with one another" (Sura 49:13).*

Though receiving little publicity, there is a pacifist trend of thought within Islam. Maximum tolerance, compassion, love and a nonviolent approach to life are the goals (See Glenn Paige of the Center for Global Nonviolence, Islam and Nonviolence, p. 41).

c. Obedience to divine law Muslims take the Sharia seriously. Their concern for its application to all of life--there being no sacred/secular distinction--is uppermost. Severe punishments--flogging, cutting off hands, death penalties and executions--though applied inconsistently across the world, bear witness to the high regard Islamic law places upon obedience.

d. Prohibitions Dr. Kamil Said, professor of Islamic studies at the Naval Postgraduate School, identifies the following list of prohibited actions which regulate duties and obligations among Muslims.



Prohibited actions include:

- To lie
- To rob or steal
- To commit adultery or sodomy

- To cheat or deceive anyone
- To bear false witness
- To bring false charges against anyone
- To backbite
- To abuse anybody or injure anyone's feelings
- Usury (lending money at excessively high interest)
- To kill a human being other than in self-defense or in defense of your country against aggression
- To run away from battle while you are defending sacred principles
- To be a traitor to your nation
- To be homosexual
- To use an orphan's fund or property in a way that is not in the orphan's interest
- To insult the parents
- To spread hatred among people by preaching prejudice
- To spy on others, except to protect your nation or yourself
- To conceal the truth when called for testimony in litigation
- To be a briber or accept bribery
- To convey to a person a bad word about another person
- To envy people, wishing them ill
- To hinder a good cause deliberately
- To be a hypocrite
- To be extravagant
- To be profane
- To be arrogant, looking down upon others
- To be an oppressor or to aid an oppressor
- To be a deceiver
- To gamble
- To take intoxicants
- To violate a deceased's will deliberately

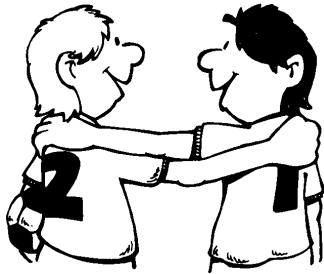


- To practice magic
- To neglect any of the Islamic devotional duties such as prayer, fasting, paying alms and pilgrimage

e. Mercy and Compassion

"In the name of God the compassionate, the merciful" are words which begin every Sura of the Qur'an.

The merciful God (Sura 55) enjoins His followers to be merciful and compassionate. *"We...put compassion in the hearts of his followers"* (Sura 57:26-27). In an imitation of the golden rule, the Hadith enjoins:



"A Muslim should treat others as he would wish them to treat him...Like for others what he would like for himself."

f. Creation A constant theme in the Qur'an is creation--God's power in forming men, women, and the created order, and humankind's role in caring for that creation. This theme supports interest in environmental concerns and the conditions of all individuals.

g. Family



Loyalties and obligations to the family take precedence over requirements of job or friend. The extended family--cousins, aunts, uncles--is the focus.

3. Motivation

Inspiration to follow an ethical Muslim path derives from the following:

a. God's Will Since the divine decree (all is decided by God and in some sense comes from him) governs this world, God instills right ethical desire within his followers.



Reminders of His presence (Qur'an quotes in architecture and on household objects, calls to prayer, beautiful mosques and minarets) are still necessary.

b. Assurance of Paradise To attain heaven, a Muslim's good works must outweigh his/her bad actions. Many Muslim traditions believe at death the soul will undergo an interrogation by two angels...who will examine a person's faith and weigh out the good and the bad.

c. Respect within Society Fear of punishment and esteem within society (achieved by ethical integrity), undoubtedly serve as internal/external stimuli to right action.



d. Genuine Obedience Many Muslims possess an earnest desire, with right intention, to follow God by living according to His decrees.

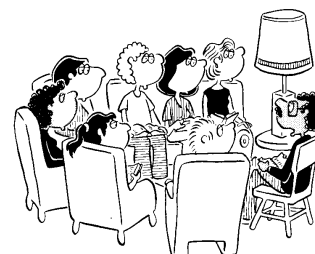
e. Achieve Higher Heavenly Rank In contrasting the way of a shirker with that of an enthusiast, the Qur'an states, "*those who fight for the cause of God with their goods and their persons...[achieve] a higher rank than those who stay at home. God has promised all a good reward; but far richer is the recompense of those who fight for Him.*" (Sura 4:95-96).

f. Desire for Instant Paradise Martyrdom in battle (Lesser Jihad) can result in attainment of paradise. Sura 3:157 records, *"If you should die or be slain in the cause of God, His forgiveness and His mercy would surely be better than all the riches they amass. If you should die or be slain, before Him you shall all be gathered."*

4. The Four Major Schools of the Sharia

a. Hanafite (HA-nuh-fit) These followers of Imam Abu Hanifa (d. 767) are found in Pakistan, India, Afghanistan, Turkey, Iraq, Syria, China, North Africa, Egypt, the Russian Federation and in the Malay Archipelago. Broad-minded without being lax, this school appeals to reason (personal judgment) and a quest for the better. It is generally tolerant and the largest movement within Islam.

Most of the Russian Federation Muslims are Sunni, with some 10 per cent following Shi'a practice. The majority of Sunnis are Hanafis.



b. Malikite (MA-li-kit) Following the tradition of Imam Malik (d. 795), this school appeals to "common utility...the idea of the common good." Arabia, North and West Africa, Upper Egypt and the Sudan is the location.

c. Shafiite (sha-FI-it) Al Shafii's (d. 855) thought influenced Indonesia, Southern Arabia, Lower Egypt, parts of Syria, Palestine, Eastern Africa, India and South Africa. Tradition, the consensus of the Muslim community and reasoning by analogy are characteristics of this school.

Within the Caucasus region there are several Shafii communities.

d. Hanbalite (HAHN-buh-leyet) Imam Hanbal (d. 855), from Baghdad, followed a strict interpretation of the Shariah. Strong in present day Arabia, especially Saudi Arabia, Hanbal thought influenced the revivalist ibn Abd al-Wahhab.

5. Jihad

George Gawrych, instructor in the art of war in the Middle East at the U.S. Army Command and General Staff College, Fort Leavenworth, Kansas, describes jihad in an article entitled "Jihad in the 20th Century" (Military Review, Sep 95, pp. 33-39.) "*Jihad (ji-HAD) comes from the verb jahada: to strive, struggle or fight. Muslim jurists have identified two types of Jihad in the religious sense.*

a. Greater Jihad



The Greater Jihad (al-jihad al-akbar) refers to the personal struggle of the heart, where the believer strives to overcome personal temptations and the carnal self. This inner struggle is Jihad's highest form.

During this Jihad, Muslims strive to internalize the Islamic message through prayer, fasting and almsgiving.

b. Lesser Jihad

The Lesser Jihad (al-jihad al-asghar) is the outward struggle of Muslims against those attacking the faith and requires using the tongue, hands or sword. Only in the last instance, however, do Muslims engage in mortal combat by taking up arms against Islam's enemies" (p.34.)

6. Violence and Islam



The question of Muslims who engage in violence raises the larger issue of violence condoned in the name of religion in general.

a. Violence and Religion in General Mark

Juergensmeyer discusses this question in an article entitled "Violence and Religion" (HarperCollins Dictionary of Religion, pp. 1120 - 1123). Dr. Juergensmeyer's discussion mentions the following.

(1) **Symbolism** Whether cross, saber or sword, the symbolism of many religions evokes emotions--over time--which may promote violence and brutality. Warfare, sacrifice and martyrdom become part of the accumulated myths and rituals of religion. Underlying religious passions--stoked by political demagogues--can easily erupt into a fever of violence.

(2) **Religious Justification for Violence** Crusading spirit, zealotry and acts of assassins recall violent acts in Christian, Jewish, and Islamic history. For Islam, violence is only justified as punishment (see Jihad previous page).



(3) **Politics of Religious Terrorism** Rigidly held perspectives on divine revelation--seeing all other religions as threats--can lead to legitimization of violence. Some doctrines readily divide the "ins from the outs." Throughout history, some practitioners of theocracy (the rule of a state by God or priest

claiming God's divine authority) condone much bloodshed when disciplining wayward members. They enforce their legal codes on pain of fierce punishment or death.



For many religionists, life becomes a cosmic struggle. All activity becomes a great encounter between cosmic forces--an ultimate good and evil, a divine truth and falsehood. Violence thus becomes justified in pursuit of these cosmic, divinely ordained ends.

b. Aspects of the Qur'an and Violence Over 114 verses, spread throughout 54 Suras of the Qur'an, advocate living peacefully with neighbors within the Dar al-Islam. The two Verses of the Sword, which advocate warfare, often receive the most attention. For many outside the bounds of Islam, these verses seem to nullify themes of peace.

7. Islam Within the Former Soviet Union

a. Organization The following four Spiritual Directorates, falling under the Council for Religious Affairs of the Council of Ministers of the USSR, guided the administration of Islamic activity during Soviet times. Some criticized the setup as merely a propaganda ploy.



(1) Central Asia and Kazakhstan (Sunni) This region was the most significant of the four directorates. Headquartered in Tashkent (tash-KENT) of Uzbekistan (uhz-be-ki-STAN), ulema (religious leaders) interpreted religious law. Fetwas (legal religious

opinions) were recommendations, often on such matters as whether prayers could be said aloud or not.

(2) European USSR and Siberia (Sunni) The city of Ufa (oo-FAH) in the Bashkir (bash-KIR) Republic was the headquarters of this directorate. Tatar is the working language. During Stalin's time, the Mufti (leader) of Ufa, Abdurrahman Rasulayev, was instrumental in convincing the Soviet leadership of making concessions toward the Muslims and creating the four Directorates.

(3) North Caucasus (KAH-kah-sahs) and Dagestan (dah-gah-STAHN, Sunni) Headquartered in Makhachkala (mah-chahch-kah-LAH [formerly Petrovsk]) of the Daghestan Republic, Arabic was the working language of administration.

(4) Transcaucasia (Sunni/Shi'a) Baku (bah-KOO) of the Azerbaijan (a-zahr-bi-JAHN) Republic was the headquarters of this directorate. Oversight included Armenian, Azerbaijan and Georgian republics.

b. Local arrangements



(1) Mosques A mutawalliyat or executive committee oversaw the operations of the mosque. Imams (i-MAHM) or imamkhatibs (religious leaders) teach and instruct the faithful. Muezzins (MOO-ah-zin) publicly call the people to prayer. Ulema (oo-lah-mah, the combined group of religious leader/scholars) registered with the directorates.

(2) Medresse Two of these theological schools existed during Soviet times, offering a four year program of study. Graduates went on to hold positions of highest authority within Soviet Islamic circles.

(3) Persecution After the October Revolution of 1917, Soviet leadership placed great restriction upon Muslim practice. All areas of faith were touched. Government authorities prohibited veil wearing, charity giving, going on hajj and printing of the Qur'an. Mosques and medresses closed. Ramadan fasting became highly suspect. Authorities introduced pig farming into traditionally Muslim areas and abolished the Arabic script.

After World War II, general improvements occurred, though some individual groups (Crimean Tartars, Chechen [CHECH-in], Ingush [in-GOOSH], Karachais [kah-RAH-chee] and Balkars [bol-KAR]) suffered even more. Establishment of the four Spiritual Directorates, at the least, acknowledged the existence of Islam in the Soviet Union.

8. Current Realities

a. Revival Some interpret the renewed interest in Islam not so much as a revival of faith, but as an open expression of practice. Within the Soviet Union, Islamic practice remained hidden. Now it flourishes under policies allowing freer expression of faith (See Sharin Akiner, Islamic Peoples of the Soviet Union, p. 12).



On the other hand, M.E. Ahrari of the Institute for National Strategic Studies, claims "An Islamic revival is underway throughout the territory of the former Soviet Union, from the Caucasus to the Pamirs (pah-MIRZ, high altitude region primarily in Tajikistan). Indeed, one can identify a trend among republican leaders to co-opt Islam as a means of securing legitimacy, in the same manner others pursue national identity. As the strength of the Communist Party began to dissipate, many leaders began to associate themselves publicly with Islam" (The New Great Game in Muslim Central Asia, 1996, p. 35).

b. Multidimensional nature M.E. Ahrari

describes the many-sided face of Islam within the Newly Independent States. After describing the political culture of Central Asia as one influenced by tribalism, repression, centralized control and a democratic centralism, Ahrari writes:

"The Islamic question is a multidimensional one. Attempts to portray the Islamic parties as 'fundamentalist' or 'extremists' are...erroneous... Besides the split between Sunni and Shia Muslims, the Muslim community does not act as a monolithic or unified bloc; why should Central Asia prove to be the exception?"



Many regional problems in Central Asia aggravate trends toward a splintering rather than a fusing of Islamic forces. The rural-urban divide and the existence of regional loyalties are important factors...Many of the main parties or factions are centered in urban areas and almost exclusively comprise intellectuals.

When 50 to 60 percent of the population is rural, largely uneducated, and living in squalid conditions, it cannot be taken as a given that the urban Muslims speak for rural believers.

The divide between the two also represents the deepest split among Central Asian Muslims: the Muslim intellectual elites with their jadidist (reformist) heritage and the rural masses, who view Islam as a populist movement" (The New Great Game in Muslim Central Asia, p. 36).

c. Political impact Concerning the influence of

Islam upon the politics of the Central Asian states, many former Communists, who still maintain power, understand little of Islam. Often, the threat of "Islamic fundamentalism" brands all who would foster dialogue of Islam with government powers.

The assessment of M.E. Ahrari is, "Almost all Islamic parties in Central Asia are currently not part of any extremist movements...Muslim Central Asian countries must allow free participation of Islamic parties in the political process, because, if allowed to participate in the process of government, they would have little chance of indulging in extremism. Only by letting them become players in the political arena would these leaders expose them to the realities and complexities of governance, in which simple-minded extremism plays no role" (The New Great Game in Muslim Central Asia, p. 75).

Paul Baev of the U.S. Army War College's Strategic Studies Institute agrees. "...the apparent growth of Islamic culture in many newly independent states and in Russia itself (Daghestan, Tatarstan) has nothing to do with fundamentalism or extremism and is rather related to new identity-building" (Challenges and Options in the Caucasus and Central Asia, p. 13).



9. The Chechen Example The example of Islam in Chechnya (chech-NYAH), under the Soviet and post-Soviet state, illustrates Muslim practice within a specific ethnic group. Principles and experiences in the Chechen Republic may be applied to other areas of Islamic practice within the Newly Independent States.

a. History

(1) Arab roots In the seventh and eighth centuries, Arab pioneers penetrated into the Caucasus region. Calling the area Jebel al-Alsan, the Mountain of Languages, by the end of the eighth century the area became part of the Islamic world--in name if not practice. Over time, Russian pressure on the North Caucasus accelerated Islamization, as Muslim practice served as a tool for nationalism among the Chechens

(CHECH-in/chi-CHEN), Ingush (in-GOOSH/in-GUHSH), and Circassian (sahr-KAH-shahn) peoples.

(2) Sheikh Mansur (man-SOOR, 1732-1794)

The Chechen, Sheikh Mansur (Victor) early on showed an interest in religion. Undergoing training in Chechnya and Dagestan, he became a mullah closely allied with a Sufi brotherhood. Mansur felt that his destiny was to unite his people against the advancing Russians. Thousands followed him. He proclaimed a holy war. In 1785 in the Battle of the Sunja River, Mansur's forces destroyed an invading Russian brigade.

In 1791, while seeking to enlist Turkish support for his cause, Russian forces captured Mansur after the 61 day siege of Anapa (ah-NAH-pah). Taken to St. Petersburg, Sheikh Mansur died three years later while imprisoned.

Mansur remains a hero amongst the Chechens. Many see him as a messianic figure, possessed of a mission which inspires present-day nationalism.

(3) Imam Shamil and Grozny

(SHAH-meel, GRAHZ-nee) The greatest of the Caucasian resistance leaders, Imam Shamil, was active from the 1830s until his defeat by the Russians in 1859. Originally from Dagestan, he led a coherent and organized Jihad to again unite the North Caucasian peoples against the Russians.



The Russians established a fortress in Grozny in 1818. Grozny means the "Frightful" or "Terrible." In choosing the name Grozny, Russians warned the Chechens that nothing would be spared to subdue the Chechen peoples.

In the ensuing conflict, Shamil's army consisted of thousand of Chechens, in addition to other North Caucasian peoples. Russian armies inflicted great damage upon Chechnya. Shamil, forced back into the mountains of Dagestan, surrendered in 1859.

(4) Sufi connection With its secretive nature, relaxed emphasis upon doctrine, and adaptability to local customs, Sufi practice, first introduced by Sheikh Mansur, became the functional school in the North Caucasus. It remains so to this day.



Sheikh Mansur and Shamil, being religious leaders, used Sufi practice to unite their peoples. Yet religion was not their sole motivation. Both employed religion as a political tool to rally North Caucasian mountaineers against the Russians.

(5) Deportation Initially during World War II of the Soviet era, Chechens and Ingush received praise, honors and awards for their heroic stances against the German forces. Then, the Soviets shifted their attitude. Former heroes received condemnation as traitors.

On Red Army Day, 23 Feb 1944, Soviet leaders denounced gathered Chechen and Ingush warriors as traitors for collaborating with enemy invaders. Within a few days, the Soviets deported the entire Chechen and Ingush population, roughly 425,000 people, most to Kazakhstan (kah-zahk-STAHN). Destruction of Islamic mosques, cemeteries, and libraries in Chechnya occurred.

(6) Return After the death of Stalin and consolidation of Khrushchev's (kruhsh-CHOHF) power, wherein he sought to undo some of the treacheries of Stalin's rule, Chechens began to return to their old homeland. In a secretive 1955 speech, Khrushchev condemned some deportations, but not those of the Chechens and Ingush. Deliberations concerning these groups continued. Finally, in 1956, Soviet officials established a four-year period for repatriation of Chechen and Ingush peoples. Chechens reclaimed ancestral homesites, causing friction with the Slavic settlers in the region.

(7) Soviet suppression Years of social engineering, designed to make the Chechens into good Soviet citizens, occurred in the sixties and seventies.

Little education or social, economic development occurred in the region. When introduced, many Chechens took advantage of education to gain professional and economic advancement. Some entered the Soviet Armed Forces. Yet, affinity for the Chechen people and religion remained in the hearts of many. Jokhar Dudaev, the leader who led Chechnya in independence moves, used this religious tie as a motivational tool.

b. Themes of the current revolt

(1) Balance

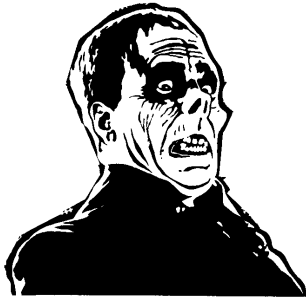
We cannot ignore the role of Islam, and Sufi practice in particular, in the current unrest. Neither should we exaggerate it. At the "gut" level, many Chechens see themselves as a people chosen by God, with a nobility, dignity and beauty which sets them apart from "atheistic Russian hordes." Islam is a major factor which makes this identity unique.



(2) Religious nationalism As pointed out by Anatol Lieven, often when nationalist causes appear threatened by assimilation or destruction by outside influences, religion takes on a new role. Those who usually are "secularist, anti-clerics" will "cling with catatonic strength to 'national religion' as the last anchor of national cultural separateness" (p. 356). Religion becomes a means, not as a motive force itself, but as "spiritual clothing for a national struggle." Ireland, Ukraine and Chechnya are examples.

(3) "No atheists in foxholes" As a war increases in length, those experiencing the extreme devastation may turn increasingly to religious sources for inspiration and comfort. "We all pray under fire" is the common notion. Belief in the divine inspiration of the Chechen cause, and the imposition of Sharia (sha-REE-ah, Islamic law) as an extra means of

discipline accentuated the importance of Islamic practice within the Chechen conflict.



(4) Contempt for Russia

Characterizing Russians as "atheists" signified the contempt held by many Chechens for Russians. They perceived the Chechens as lacking personal/national dignity, and codes of behavior such as those possessed by the Chechens.

(5) Islamist fundamentalist brand Anatol

Lieven sees Russia as exaggerating religion's role in the conflict by labeling it a fundamentalist religious resurgence. In Lieven's assessment, Russia promoted this "fundamentalist" label for the following.

- Appeal to Western audiences to encourage support for a Western crusade against a common Islamic enemy
- Chechens are too "primitive" to be a modern nationality, therefore religion must be the cause for her nationalistic, independence yearnings
- Being simple, primitive peoples, Chechens have been misled by religion (fundamentalism) into acting contrary to their own best interests

(6) Sufism Long held in suspicion by both secular and Islamic practitioners, a brand of Sufism meshed with historic indigenous practice of the Chechen peoples. Collective prayer and dance, in the Chechen Sufi tradition, became a nationalist rite.

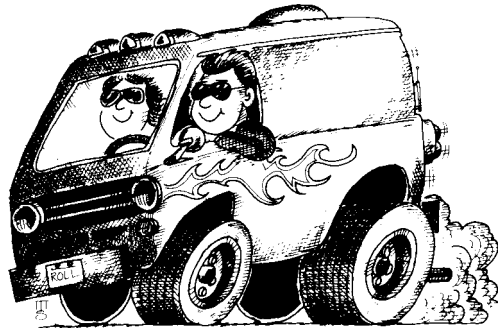
A "zikr" or occasion of remembrance involves prayer and recitation of the 99 names of God. The zikr's circular dance, symbolizing marching around the Kaaba (KAH-bah) in Mecca and the divine presence in the universe, culminates in ecstatic states. This rite, long banned under the Soviets as a threat to their

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ideology and rule, now becomes a symbol of mass resistance.

(7) Adat Abdallah Vatsuev, an editor of one of Chechnya's leading newspapers, gives his assessment of the impact of Islam. Traditional Chechen practice, shown in following adat or customs indigenous with the Chechen peoples, takes precedence over Sharia.

"In real life we Chechens are guided more by the rules of adat than by Sharia. Chechens accepted Islam no more than 3-400 years ago. It is not yet in our blood" (Paul Henze, Islam in the North Caucasus: The Example of the Caucasus, p. 40).



"Take a mystery drive."

Vocabulary List: Islamic Texts--Societal Implications

Commentary Comments or explanations of scripture. Usually scholars of the texts provide detailed analysis and application in their explanations.

Dar al-Islam (DAHR ul-is-lam) Abode of Islam. Social justice, solidarity of purpose, political stability are enjoyed by those living under the umbrella of Islamic law.

Divine Decree All is decided by God and in some sense comes from Him.

Greater Jihad (ji-HAD) The Greater Jihad (al-jihad al-akbar) refers to the personal struggle of the heart, where the believer strives to overcome personal temptations and the carnal self. This inner struggle is Jihad's highest form. During this Jihad, Muslims strive to internalize the Islamic message through prayer, fasting, and almsgiving.

Hadith (hah-DEETH) The report of the Prophet's utterances in his role as guide. They serve to assist the faithful.

Lesser Jihad The Lesser Jihad (al-jihad al-asghar) is the outward struggle of Muslims against those attacking the faith and requires using the tongue, hands, or sword. Only in the last instance, however, do Muslims engage in mortal combat by taking up arms against Islam's enemies.

Martyrs Those who die for their faith

Nominal In name only. Having the label of a religion but being very lax in practice of that religion

Paradise Heaven

Religious terrorism Violence done in the name of strongly held belief or violence which uses religion as a pretext for its justification

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Reminders Qur'an quotes in architecture and on household objects, calls to prayer, beautiful mosques and minarets, are designed to instill right practice within Muslims.

Sharia (sha-REE-ah) Divine law in its totality...maps the road men and women are to follow in this life

Sura (SOO-ruh) Chapter of the Qur'an

Umma (OOM-muh) Peoplehood--the majesty and mystique of being a part of the Muslim community

Usury (YOO zhuh-ree) Lending money at excessively high interest

Verses of the Sword Two verses of the Qur'an which describe the obligatory nature of fighting (under certain conditions) within Islam

Review Quiz: Islamic Texts--Societal Implications



Part 1--Multiple Choice Place the letter of the most correct response in the blank provided.

1. ____ Of the five foundational pillars of Islam, ____ concern practice--acts, deed, endeavors--adherents must fulfill.
 - a. two
 - b. one
 - c. four
2. ____ Sources of Islamic ethical practice include the Qur'an, Hadith and
 - a. Sharia.
 - b. Caliphate.
 - c. Bedu Code.
3. ____ Concerning motivation, ____ is critical in Islamic ethical practice.
 - a. outward activity alone
 - b. internal, heartfelt intention
4. ____ What is **NOT** a purpose of "reminders" in Islamic practice?
 - a. Call faithful back to original, foundational belief
 - b. Combat hostile, negligent, inattentive attitudes of humankind
 - c. Direct newly converted populations into the correct way
 - d. Antagonize the faithful with constant repetition

Unit 8a: Islamic Texts--Societal Implications

5. _____ The binding age at which Islamic adherents become responsible for ethical practice is
- a. 21.
 - b. adulthood.
 - c. infancy.
 - d. puberty.
6. _____ Some see the sense of brotherhood, compassion, love, and courtesy exhibited by Islamic teaching as grounds for
- a. extremist fundamentalist action.
 - b. terrorism.
 - c. pacifism.
7. _____ _____ Divine Law is held in extremely high regard by Muslims.
- a. Memorization of
 - b. Reformulation of
 - c. Obedience to
8. _____ What words begin every Sura of the Qur'an?
- a. Praise be to Allah
 - b. In the name of God the compassionate, the merciful
 - c. There is no god but God and Muhammad is His messenger
9. _____ The most important concrete reality in the life of a Muslim after God, the prophet, and spiritual/religious figures is
- a. the state.
 - b. the family.
 - c. Lesser Jihad.
10. _____ The _____ family--cousins, aunts, uncles--is the focus of Muslim culture.
- a. immediate
 - b. extended
 - c. father's
-

Part 2--True/False Place a
T or an F in the blank provided.



1. _____ Islamic ethics has little to say concerning economics.
2. _____ Islam values practice over belief.
3. _____ Just as in other religions, there are nominal--in name only--Muslims.
4. _____ For some, Islam can be a source of pacifist belief and action.
5. _____ Muslim banks charge high percentages of interest on money lent.
6. _____ The hadith promotes ideas similar to "Do unto others as you would have others do unto you."
7. _____ The Muslim emphasis on creation supports an ethical concern with environmental affairs.
8. _____ Assurance of paradise inspires a Muslim to engage in good works.
9. _____ The Qur'an assures martyrs who die in battle (Lesser Jihad) that instant paradise is their reward.
10. _____ According to Ft. Leavenworth's George Gawrych, using the sword is but one aspect of Lesser Jihad.



"Cheers"

Part 3--Fill in the Blanks Fill in the blank with the most correct word listed. Not all words will be used.



Islam in the New Independent States is broadly

(1) _____ regarding personal practices of the faith.

The only way a Muslim can cut him or herself off from the faith is to explicitly, consciously, and voluntarily

(2) _____ Islam.

Most of the Russian Federation Muslims are (3) _____, following the Hanafite school of the Sharia. Within the USSR, four (4) _____ guided administration of Islamic activity. (5) _____ interpreted religious law.

(6) _____ are legal religious recommendations.

For Chechens, Sheikh (7) _____ is a heroic figure, seen by some as possessing a messianic mission. Imam (8) _____ led Caucasian resistance against the Russians in the 1850s.

Many Chechens follow (9) _____ Islamic practice. Their indigenous customs, or (10) _____, also take on great importance in everyday life.

reject	Sufi	HOO-AH!	adat	Sunni
Ulema	Jihad	Spiritual	Directorates	Fetwas
Mansur	Araby	tolerant		Shamil

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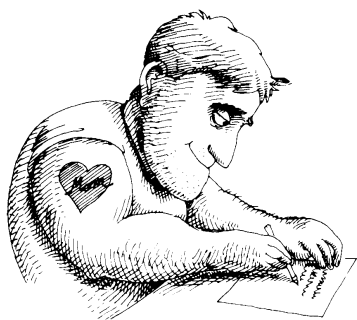
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Resources for Further Study

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Historical overview from a social science perspective.

Juergensmeyer, Mark. The New Cold War, Religious Nationalism Confronts the Secular State. Berkeley: University of California Press, 1995.

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Chapter 10, Islam (pp. 175-196) is especially helpful.



"People come into this world with varying degrees of talent, but few achieve much without a great deal of diligent effort. It is an old truism that you cannot get something for nothing. This is especially true in trying to develop a versatile intellect. It doesn't "just happen." The first step in becoming a leader in any walk of life is easy to say but not easy to do--become an expert. In professional life, knowledge is power..."

(General Gordon R. Sullivan)